

July 2
1925

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand." DOCTRINE AND COVENANTS 107: 99-100.

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Thursday, July 2, 1925

Price One Penny

THE POWER OF THE PRIESTHOOD*

ELDER ORSON F. WHITNEY

OF THE COUNCIL OF THE TWELVE

PRIESTHOOD CONVENTIONS

DURING THE PAST THREE MONTHS, by direction of the First Presidency of the Church, there have been held, in many of the Stakes of Zion, priesthood conventions, the purpose of which was to stimulate renewed zeal and increased activity in the councils and quorums of the Priesthood. I hail with delight the inauguration of this heaven-inspired movement, in which I am proud and happy to have taken part.

The Priesthood, which means Divine authority and the men in whom that authority is vested, is by far the most important thing in the Church of Christ; being, in fact, the rock upon which it rests. There could be no Church without the Priesthood. It is therefore of vital consequence that all the quorums and councils should function effectively toward the great ends for which they were instituted.

To my mind the most enjoyable of the meetings held in connection with the Priesthood conventions were those in which the brethren, who had been appointed to speak, related instances of the power of the Priesthood that had come under their observation or within the range of their experience. What I heard in those meetings awakened in me a desire to discourse briefly upon the subject at this general conference of the Church.

*Address delivered at the opening session of the Ninety-fifth Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 4th, 1925.

A GOD OF MIRACLES

Among the words of the Saviour, as recorded in the New Testament, are the following:

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." John 14:12.

To what particular works did the Saviour refer when He made this remarkable promise to His disciples? I believe that He had reference to, or meant to include, the wonderful works connected with His mortal ministry—the miracles whereby He manifested His Divine power, and concerning which it is written: "He did not many mighty works" in certain places, "because of their unbelief."

The "beginning of miracles" in the Saviour's ministry was the turning of water into wine, at the marriage feast in Cana of Galilee (John 2: 11). Afterwards He fed a multitude of five thousand people with five loaves and two fishes. He walked upon the water, stilled the tempest, healed the sick, cast out devils, gave sight to the blind, raised Lazarus from the tomb, and did many other marvelous works.

SIGNS TO FOLLOW BELIEF

He endowed His apostles with the same power (Matt. 10: 1-8), and having commissioned them to go "into all the world, and preach the Gospel to every creature," He said, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16: 17, 18). "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (Ibid 16: 20). No faithful Latter-day Saint doubts this, nor does any other good Christian.

HIGHER CRITICISM'S ATTITUDE

Nevertheless, there is a growing disposition in these modern days to discredit and deny all such things—to do away with everything savouring of the supernatural. "Higher Criticism", as it is called, seems to regard this as its special mission. It would fain strip the Son of God of His divinity, and make Him merely a good and a great man, whose teachings are salutary and uplifting. Jesus Christ, we are told, was not miraculously begotten; He did not do the mighty works attributed to Him; His blood did not atone for sin, nor was He raised from the dead to become the Author of the Resurrection. All these are myths and fables, invented for propagandist purposes, and are unworthy of credence by any intelligent mind—such is the attitude

of the so-called "Higher Criticism", otherwise known as "Modernism." The logic of its advocates is simply this: *We* can not do works of that kind, and therefore works of that kind can not be done.

I concede the first proposition, but not the second. They who doubt the possibility of miracles are indeed without the power to perform them. But this does not prove that believers lack that power. Miracles are the fruits of faith. "These signs shall follow them that *believe*." The gist of the matter is this: These doubters have done away with God, or have tried to do away with Him, and consequently are unable to conceive of a higher power than they themselves possess.

ILLUSTRATIVE ANECDOTES

Their position reminds me of an incident that occurred many years ago, when I was a Ward Bishop in this city. It was Sunday evening, and a Primary Association conference was in progress at the ward chapel. One of the sisters, a Primary teacher, gathered the little tots around her upon the stand, and told them the story of Jesus feeding the multitude. Going home that night, one of the mothers, anxious to impress the lesson upon the mind of her little son, asked him the question: "What did Sister Blank tell you this evening?" "She told us about the Saviour feeding the people", answered the boy. "How many people?" queried the mother. "Five thousand." "And what did He feed them with?" "Five loaves of bread and two fishes." "Well, now, how do you suppose He could do that?" The little fellow mused a moment, and then blurted out: "Well I don't believe those in the middle got any."

His child-mind could not grasp the idea that it was a miraculous feeding of the multitude, and that it was done by the power of God, and not of man.

Another little boy, of whom you have heard—for I have told the story more than once in the congregations of the Saints—was of quite a different turn. Johnny was his name, and he had a little brother named Billy. The two were playing in their mother's door-yard. Johnny was whittling a stick, and Billy had just caught a fly. "Johnny," said he, "what a funny thing a fly is. See what lots of legs he's got. And every time I blow him he buzzes (suiting the action to the word). I wonder how God made him."

Yes, and I wonder too. I wonder how He made the sunbeam, and the blade of grass, and the flowers and the trees. I don't know—all I know is that they are.

But Johnny had an idea of how God made the fly. He went on whittling, and said: "Well, Billy, God don't make flies like men make houses. When He wants flies he says, 'Let there be flies' and then there is flies."

Johnny had read the Bible, and understood it. He had learned the first great lesson of Scripture: "And God said, Let there be light: and there was light." His mind could allow for the difference—the vast difference between the might of Omnipotence and the puny strength of mortal man.

NOT CONTRARY TO LAW

One objection—perhaps the main one—urged against a belief in miracles, is that they are contrary to law. But that is a great mistake. They are in strict conformity with law. The universe is governed by law, and its Creator works in consonance therewith. But there are greater laws and lesser laws, and the greater suspend at times the operation of the lesser. When this occurs, men exclaim: "A miracle!" Others say: "It never happened, for it is contrary to law." Contrary to some law it may be, or may seem to be—some lesser law with whose everyday workings men are familiar; but not contrary to some higher law regarding which they may know little or nothing.

CARLYLE ON NATURAL LAW

"What are the laws of Nature?" asks Carlyle, and answers his own question thus: "To me perhaps the rising of one from the dead were no violation of these laws, but a confirmation, if some far deeper law, now first penetrated into, and by spiritual force, as all the rest have been, were brought to bear on me with its material force. . . . 'They [the laws of Nature] stand written in our books of science,' say you; 'in the accumulated record of man's experience.' Was man with his experience present at the creation, then, to see how it all went on? Have any deepest scientific individuals yet dived down to the foundations of the universe, and gauged everything there? Did the Maker take them into His counsel, that they read His ground-plan of the incomprehensible All, and can say, 'This stands marked therein, and no more than this?' Alas, not in any wise! . . . To the minnow, every cranny and pebble and quality and accident of its little creek may have become familiar; but does the minnow understand the ocean tides and periodic currents, the trade winds and monsoons and moon's eclipses, by all which the condition of its little creek is regulated, and may from time to time (miraculously enough) be quite upset and reversed?" (*Sartor Resartus*, Natural Supernaturalism).

A grand old thinker, that Carlyle. Man is not a minnow, to be sure. But neither is man's finite wisdom any criterion by which to judge the infinite wisdom of the All-wise.

ELISHA AND THE AX

When Elisha the Prophet caused the sunken ax-head to float on the surface of the river into which it had accidentally fallen

(2 Kings 6:1-6) he was working in accordance with law, but not any ordinary law. The law of gravitation, in obedience to which all things on earth tend toward a common center—the center of the earth—required the ax to stay where it was, at the bottom of the stream. But the Prophet evidently knew of a higher law which could suspend the action of the law of gravity as to that particular object. He invoked that higher law, and “the iron did swim.”

MOSES AND THE RED SEA

When Moses divided the Red Sea, so that Israel might pass through and escape from the pursuing Egyptians, who were overwhelmed by the returning waters, he was working in accordance with law—Divine law. And the same is true of all servants of the Lord who have wrought miracles at any time.

JOSHUA AND THE SUN

“Higher Criticism” laughs to scorn the idea of Joshua commanding the sun and moon to stand still, so that Israel might have light enough effectually to defeat his enemies (Joshua 10:12-14); and the Bible account which declares that “the sun stood still and the moon stayed” is treated with derision. Because, forsooth, if the sun had halted even for a moment in its regular course, the whole mighty universe would have come crashing down into chaos and ruin. Well, perhaps so, if there had been no God to uphold it—the God who made the sun and moon, and whose almighty power holds them in their orbits and controls their every action. I see nothing more marvelous in controlling the heavenly bodies than in creating them in the first place. Be it a fact, as is claimed, that it was the earth that stood still in Joshua’s day, and that the sun and moon only seemed to be stationary, that does not affect the main argument. The same God who made the earth also made the sun and moon, and could have stayed them in their course had He so willed.

WHAT ARE MIRACLES?

Miracles are extraordinary results flowing from superior means and methods of doing things. When man wants light he strikes a match, or presses a button, or turns a switch—and lo; there is light! When God wants light, He says: “Let there be light.” It is simply a matter of knowing how to do things in a superior way, and having the power to do them. Man is gradually acquiring this power. It is a far call from the tallow dip to the electric light. But the end is not yet. Improvements will continue to be made, and some day, perhaps, men may be able to make light just as the Lord makes it. Paradoxically, it might be said that the time will come when miracles will be so common that there will be none.

MODERN INSTANCES

The Latter-day Saints are not strangers to the miraculous workings of Divine power. Our history as a people is replete with such occurrences. I could relate many experiences of my own in support of this assertion, and so could these, my brethren, seated here upon the stand.

My first experience of the kind was in the year 1877, when I was a missionary in the State of Ohio. I had been preaching in the farming districts near the town of Elyria, testifying that the miraculous "signs" promised by the Saviour were in the Church of Christ to-day, the same as in days of old. A sick woman took me at my word and sent for me. She had been suffering for six weeks with neuralgia, and was almost maddened by the incessant pain. She asked me to administer for her relief. Up to that time I had never performed the healing ordinance, and felt very timorous over the outcome, fearing that if she were not healed I would be deemed an impostor and perhaps driven out of the neighbourhood. Moreover, her husband threatened to kill any "Mormon" missionary who crossed his threshold. But I went—and was not molested.

No sooner had I laid my hands upon that woman's head than a power came upon me that I had never felt before, nor have I ever felt it since, in the same degree. It was a burning in my bosom, so powerful as to almost deprive me of speech, and it went like fire to the very tips of my fingers. I rebuked the pain in the name of Jesus Christ, and the woman was instantly healed. "Thank God!" she said, "the pain has gone." I sank into a chair and burst into tears, overcome by this manifestation of the goodness and power of God.

Not long afterwards, I was visiting a family of Saints in the coal-mining region near the town of Akron. A married daughter of the household came trudging through a snow-storm with her two little children, a distance of three miles, to get me to baptise her. I did so, the immersion taking place in a little brook running through her father's lot. It was February, and the weather was extremely cold. The moment I stepped into the icy stream a pain shot up to my heart, and I feared for a moment that I would have to step out again. I feared also that the little woman would not be able to endure it. So I silently prayed that the water might be tempered. Immediately there was a change in it—or else in me, for I felt the cold no more, nor did she complain of it at all.

HEALING SELF-ADMINISTERED

The baptism over, she went on her way rejoicing. But I was in distress. A pain had seized me in the elbow of my left arm, and it steadily grew worse. That evening I used some liniment upon it, but got no relief, and my arm continued to swell and

stiffen. I could hardly move it next day, but by that time I knew just what to do. There was some consecrated oil in the house, but my green inexperience had made me think that it would be improper to use it on myself, there being no other Elder present. But suffering had opened my eyes, and my faith was strong, for I felt that the pain had no business there. That night I carefully washed off the liniment, applied the holy oil, and rebuked the pain in the name of Jesus. The effect was instantaneous. I turned my arm over—the pain was gone; and I have never felt a vestige of it since.

THE GREATER SUSPENDS THE LESSER

One more instance, and I am done. Some years ago I was engaged to deliver a lecture in one of the towns south of this city, and was on my way to the lecture hall when I received a message from the Bishop of the Ward, asking me to come and administer to his little daughter, who was critically ill. Her doctor had said that she could not live till morning. Taking with me another Elder, I proceeded to the Bishop's home, and we administered to the dying girl. Next morning a telephone message informed me that a marvelous change had taken place. The young patient, who had not slept for days prior to being blessed by us, immediately thereafter had sunk into a sweet and refreshing slumber. She slept twelve hours, and woke up—normal, and continued so. The doctor was astounded, and the parents, of course, were overjoyed. That girl, then fifteen years of age, and now twenty-four, is an active member of the ward in which she resides, has a good position, and goes to and from her work as well and happy as if she had never known a day's illness.

Her physician had said that she could not live till morning—and no doubt he was right, from his viewpoint. Medical science had so decreed, and but for the interposition of Divine Providence that decree would probably have gone into effect. According to the lesser law she could not live. But a greater law said: "She shall live." And the lesser could not operate in the presence of the greater.

ALL THINGS POSSIBLE TO THEM THAT BELIEVE

Miracles belong to no particular time or place. Wherever and whenever there is a legitimate demand for the exercise of Divine power, that power will act, and marvels will result. We worship a God of miracles, and He changeth not, but is the same yesterday, to-day and forever (Mormon 9: 7-11, 17-20). There is but one valid reason for the absence of miracles among any people, and that is the absence of faith. "All things are possible to him that believeth."

THE MAN who persistently appeals to the best side of his fellows is rarely disappointed.

THURSDAY, JULY 2, 1925

EDITORIAL

THE PRESIDING BISHOPRIC

THERE ARE TWO ORDERS of Priesthood in the Church of Jesus Christ; and these are designated as the Aaronic and the Melchizedek Priesthoods. The First Presidency of the Church preside over both; and, under their supervision, the Presiding Bishopric are charged with the care and supervision of all organisations of the Aaronic Priesthood. In addition to these duties the Presiding Bishopric are especially entrusted with the temporal affairs of the Church, and act therein in accordance with the general instructions of the First Presidency.

Under existing conditions each member of the Presiding Bishopric is a High Priest and a Bishop by ordination. One of the three is distinctively the Presiding Bishop of the Church; the others are his counselors.

There are also other bishoprics, having local jurisdiction, presiding over the several Wards in the organised Stakes. A Ward Bishopric is made up of three, one of whom is a High Priest and a Bishop by ordination, while the others, his Counselors, are High Priests but not Bishops.

As all bishoprics in the Church to-day are composed of High Priests, they are qualified to officiate in spiritual affairs, as they may be authoritatively directed; but in a particular way they are appointed to administer in temporal matters, and to direct the activities of the Aaronic Priesthood within their jurisdictions.

The vacancy existing in the Presiding Bishopric, through the call of Bishop Charles W. Nibley as a Counselor in the First Presidency, has been filled by the appointment and ordination of Elder Sylvester Q. Cannon, who is now the Presiding Bishop of the Church. On his nomination, duly ratified by the First Presidency and the Council of the Twelve, Bishops David A. Smith and John Wells, who were Counselors in the former Presiding Bishopric, have been set apart to the same positions in the new organisation. This is proof conclusive of the devotion and efficiency of these two brethren in the offices they have heretofore filled with satisfaction to those presiding over them and to the Church in general.

Bishop Sylvester Q. Cannon brings to his exalted office the experience of long years of service, both in the mission field as Traveling Elder and as Mission President, and as the President

of one of the largest and most efficient of the Stakes. He has the added qualification of a thorough schooling both along the lines of general education and in specialised training; and has had broad experience in really great affairs of community interest and importance. A concise statement of some of the outstanding features of his career follows, beginning on this page.

The duties of the Presiding Bishopric, particularly with respect to the material interests of the Church, extend into the Missions as well as throughout the Stakes. The members of this presiding body should be known by name, reputation and character to all members of the Church.

We extend to Bishop Cannon and his Counselors assurances of faithful support, and of our prayerful desires that individually and as a body they may be a means of continued blessing unto the people, and in turn be blessed with the satisfaction of knowing that they are engaged in the Lord's business and are approved by Him in their sacred office and responsible stewardship.—J. E. T.

PRESIDING BISHOP SYLVESTER Q. CANNON

LATTER-DAY SAINTS are profoundly interested in the life-work of their leaders, and particularly so in that of the General Authorities of the Church. As relating to the Presiding Bishop, the following appeared in the *Deseret News* of June 4th.

Sylvester Q. Cannon, President of the Pioneer Stake, has been chosen Presiding Bishop of the Church to succeed Bishop Charles W. Nibley, who a week ago was set apart as Second Counselor to President Heber J. Grant.

Announcement of Bishop Cannon's selection was made to-day by the First Presidency. The appointment received enthusiastic endorsement by the Council of the Twelve, and meets with universal approval among the General Authorities of the Church, as it undoubtedly will do among the members of the Church as a whole.

Thorough consideration was given to the matter of who should be the new Presiding Bishop, and it was decided that, because of his record and his unusual abilities, President Cannon was the man for the place. The selection comes to him as a fitting recognition of his years of service to the Church, his eminent success as head of the Stake over which he has presided, and in other positions which he has filled, and his high qualifications in practical management and executive direction, qualifications that fit him admirably for the responsible position to which he has been called. He is a man also of humility and great faith, and will bring to his new task an inspiring spirituality to supplement his capabilities in handling affairs of a more temporal character.

Bishop Cannon announced to-day that he would choose Bishops David A. Smith and John Wells, who have been counselors to Bishop Nibley, as counselors in the new Presiding Bishopric.

Bishop Cannon, a son of the late President George Q. Cannon and Elizabeth Hoagland Cannon, was born in Salt Lake City, June 10th, 1877, and received his education at the Latter-day Saints University, the University of Utah, and in 1899 was graduated as an engineer from the Massachusetts Institute of Technology at Boston.

In the fall of 1899, following his graduation, he was called on a mission to the Netherlands and Belgium. He labored as a missionary in Belgium for ten months, when he was appointed President of the entire Mission, in which capacity he served until his release in 1902.

He was called to be First Counselor in the Pioneer Stake Presidency in March, 1904, and occupied that position until January, 1917, when, following the death of President William McLachlan, he became President.

He was called to preside over the Netherlands and Belgium Mission a second time in 1907; and during his stay there of two years he published the Doctrine and Covenants in the Dutch language, the translation of which he had supervised in Salt Lake following his return from his first mission.

Bishop Cannon returned to Salt Lake in 1909, and in 1912 he became Water Supply Engineer for Salt Lake City. In April of the next year he was appointed City Engineer.

During the twelve years he has been Engineer, all storage reservoirs for the city were designed and constructed under his direction. The water supply available to the city has been practically doubled, and the street paving, curbing and guttering laid are in extent about two and one half times as much as had been laid in the city previously.

The sewer system has been greatly increased and improved, and systematic smoke abatement work was initiated and is now making excellent progress.

Before accepting a position with the city, Bishop Cannon engaged in engineering practice privately, and was also employed by the State of Utah to make a hydrographic and irrigation survey of the Weber River system.

He married Miss Winifred Saville, June 15, 1904. They have seven children.

In addition to holding the position of President of Pioneer Stake and City Engineer, Bishop Cannon is President of the Board of Trustees of the Latter-day Saints University; President of the Cannon Investment Company; Chairman of the Board of Presidents of the Associated Canals; a director of the East Jordan Irrigation Company; a member of the American Society of Civil Engineers, and a member of the Salt Lake Commercial Club.

GENERAL AUTHORITIES
OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

FIRST PRESIDENCY

HEBER J. GRANT

President of the Church of Jesus Christ of Latter-day Saints

ANTHONY W. IVINS

First Counselor in the First Presidency

CHARLES W. NIBLEY

Second Counselor in the First Presidency

COUNCIL OF THE TWELVE APOSTLES

RUDGER CLAWSON, President

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REY L. PRATT

PRESIDING BISHOPRIC

SYLVESTER Q. CANNON, Presiding Bishop

DAVID A. SMITH, First Counselor

JOHN WELLS, Second Counselor

MODERN REVELATION—WHY NOT?

ELDER JUNIUS S. ROMNEY

Formerly President of the Scottish Conference

TO THE SINCERE OPPONENTS of this doctrine, who are so voluble in their denial of its reasonableness, I address this question.

It has been the custom of people in all ages to expatiate upon the goodness of God to past generations, while ignoring the fact that they, if they but qualify themselves, could be the recipients of blessings as great as, if not greater than, those bestowed upon their ancestors. Deplorable, yet true, it is, that prophets of God in all periods of the world's history have been persecuted and ridiculed by the people amongst whom they lived, and yet these same prophets are to-day the objects of veneration of countless thousands who declare that they were men sent of God.

The Children of Israel chided Moses and murmured against him saying: "Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?" Elijah was forced into exile because he gave the revealed word of God to the people of his time. Tradition tells us that Isaiah was sawn asunder for the testimony that God had given him. Christ was called a wine-bibber and a friend of publicans by the self-righteous people of His time. Those of the synagogue rose up, "thrust him out of the city" and tried to kill Him because of the truths that He proclaimed. We can understand His exclamation: "A prophet hath no honour in his own country." The Apostles suffered hardships, and most of them had their lives taken to appease the wrath of their contemporaries. Such was the treatment accorded ancient prophets and inspired men who received revelation from God. These men to-day are honoured for the lives they lived, though the mass of the people of their own times rejected them.

Be careful when you hurl ridicule and vent your anger at modern "prophets" and the "revelations" which they claim to have received, lest, perchance, you place yourselves with those who assaulted the very "corner stone" of "the foundation of the apostles and prophets."

The fact that Joseph Smith and the truths revealed through him are not accepted by the world at large does not prove that they are wrong. It simply shows that this modern prophet, like others who lived before him, has been rejected by the majority of the people amongst whom he lived. It demonstrates that people to-day are essentially the same as their predecessors—ever ready to accept the ancient prophets and the revelations that they received, and ever willing to abuse and slay the oracles of their own day. History repeats itself.

Take care that you be not one who, winning the approval of the

majority by opposing the doctrines of modern revelation, finds to-morrow that the object of your attack is heralded by thinking people as a divinely inspired leader of men.

THE SIMPLICITY OF THE GOSPEL

ELDER SCOTT S. McCUNE of the London Conference

SIMPLICITY IS AN EVIDENCE OF GREATNESS; this is a generally accepted aphorism. With equal plainness we may claim this quality as a characteristic of truth. Simplicity may be defined as freedom from artificial ornamentation or pretentious display. In its application to religion it becomes a virtue to be esteemed.

In our consideration of the religious world it is necessary that we bear in mind the distinction between pseudo-Christian sects and the system of theology and religion expounded by the Saviour. Fundamentally, one is of human origin while the other came directly from the Divine Author to man. With some justification the unbeliever may reproach modern "Christianity" as a system of ceremonial formalism. No one, however, who is well informed concerning the Gospel of Jesus Christ, can rationally ascribe thereto any such defect.

Volumes have been written showing how the teachings of Christ have been changed. In the early period of the apostasy, misdirected men thought to increase the popularity of the new religion through the addition of pagan ceremonies. The people of that time failed to appreciate the meaning of anything that did not appeal to the physical senses. They delighted in mystical rites and ostentatious display.

As could easily have been foreseen, the result of this incongruous association of Christianity with paganism has not only been subversive to the Gospel, but it has led men to extremes in superstitions observance of church ritual. Yes, those who effected this unnatural union succeeded in popularising Christianity, but in their triumph they not only devitalised the Church but concealed the teachings of Jesus behind a screen of ceremony.

It was Abraham Lincoln who declared that "God must love the common people because He made so many of them." The most admirable phase of the Gospel, as it has been restored to the world in all its pristine purity, is the fact that it is accessible and intelligible to common people. The soul of even the most unsophisticated may rejoice in a knowledge of the truth, and can obey its exalting requirements.

The Church of Jesus Christ of Latter-day Saints is not blemished by artificial ceremonies. Christ never intended such things for His Church, and they are not desired by the "pure in heart." True, there are essential ordinances within the Church, but these

are divinely prescribed; and, moreover, they are rich in meaning. There is no occasion for confusing these beautiful expressions of the Lord's requirements, such as baptism and the Sacrament of the Lord's Supper, with the primitive rites that form an integral part of the ceremonies incident to many modern religions.

The Church of Jesus Christ bears anew the message that the work of the Lord is progressive, and that fundamentally its ways are those of simplicity and heart-felt worship.

FROM THE MISSION FIELD

Appointment—Elder Alvah N. Stout has been appointed President of the Birmingham Conference to succeed President Joseph E. Tillotson.

Departure—Elder Arthur L. Fuller, honourably released from his labours in the British mission, sailed for his home Friday, June 19th, per s.s. *Montclare*.

Baptism—Services were held at "Deseret" (London Conference) on May 25th. Elder Percy S. Martin administered the ordinance and the candidate was confirmed by Elder Frederick Langton.

Outing—The Belfast Branch (Ulster Conference) had an enjoyable time on June 20th, at Holywood, County Down. The time was pleasantly spent in playing games and in athletic competitions.

Social—The Nottingham Branch (Nottingham Conference) held a fancy dress social on June 13th to obtain funds to establish a Conference M. I. A. Library. An interesting program consisting of songs and short sketches was rendered.

Union Meeting—The monthly meeting of the officers and teachers of the Birmingham Conference was held at Handsworth on June 13th. During the progress of the meeting President and Sister James E. Talmage and Elders Kenneth F. Schade and Howard Cook arrived from Liverpool. Short addresses followed from the visitors.

Releases—The following Elders have been honourably released from their labours in the British Mission, to return to their homes:

Joseph E. Tillotson, President of the Birmingham Conference.
K. John Myers, Sheffield, Norwich and Bristol Conferences.

Arthur L. Fuller, Liverpool, Nottingham and London Conferences.

Transfers—The following transfers of missionaries have been made :

Elder Albert G. Stanger from Sheffield to London Conference.

Elder Allen C. Reynolds from Welsh to Birmingham Conference.

Elder John H. Smeath from Birmingham to Free State Conference.

Elder Ellis L. Rees from Birmingham to Ulster Conference.

Branch Conferences—The Liverpool Branch (Liverpool Conference) convened in conference on June 21st. In a well-prepared program the need of revelation was pointed out.

"Early Movements of the Church" was the theme of the Sunday School session of a Branch conference held in Burnley (Liverpool Conference) on June 14th. The speakers in the evening were President Rulon W. Openshaw, and Elders Parley A. Peterson, Alfred E. Randall, Harry I. Willmore and James M. Armstrong.

Missionary Meetings—The Missionary Elders of the Welsh Conference met in a Priesthood meeting Saturday, June 6th, at Cardiff. Special instructions were given by President Wendell R. Anderson regarding the procedure of work for the summer months.

The Missionary Elders of the Birmingham Conference convened Saturday, June 13th, at Handsworth, Birmingham. Each expressed himself optimistically as to the progress of the work in his field of labour. Special attention was given to the good resulting from country tracting—many of the Elders having been quite successful.

Arrivals and Appointments—The following missionaries arrived in Liverpool, Friday, June 19th, per s.s. *Montrose*, and have been thus assigned:

For the British Mission—

Robert Merlin Adams, Cedar City, Utah, to the Birmingham Conference.

Ray Robinson Murdock, Beaver, Utah, to the Sheffield Conference.

Melvin Hyde Ridges, Salt Lake City, Utah, to the Birmingham Conference.

For the Swiss-German Mission—

Eugene Anderson, Price, Utah.

Randolph Reusser, Salt Lake City, Utah.

Milton W. Walker, Salt Lake City, Utah.

For the Netherlands Mission—

Burtram A. Weight, Salt Lake City, Utah.

John B. Bernards, Salt Lake City, Utah.

Rupert Ravsten, Clarkston, Utah.

WHAT SORT OF A FATHER ARE YOU?

WHAT sort of a father are you to your boy?

Do you know if your standing is good?

Do you ever take stock of yourself and check up

Your accounts with your boy, as you should?

Do you ever reflect on your conduct with him?

Are you all a father should be?

Do you send him away when you are anxious to read,

Or let him climb on your knee?

Is a book more important to you than his talk?

Do you find that his chatter annoys?

Would you rather be quiet than have him about?

Do you send him away with his toys?

Have you time to bestow on the boy when he comes

With his questions to tell him the truth?

Or do you neglect him and leave him alone

To work out the problems of youth?

Do you ever go walking with him hand in hand,

Do you plan little outings for him?

Does he ever look forward to romping with you,

Or are you eternally grim?

What memories pleasant of you will he have

In the years that are certain to come?

Will he look back on youth as a season of joy,

Or an age that was woefully glum?

Come, father, reflect! Does he know you to-day?

And do you know him as you should?

Is gold so important to you that you leave

It to chance that your boy will be good?

Take stock of yourself and consider the lad,

Your time and your thoughts are his due.

How would you answer your God should He ask,

What sort of a father are you?

SELECTED—AUTHOR UNKNOWN.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF

LATTER-DAY SAINTS IN GREAT BRITAIN